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CE ON FAITH AND ORDER

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for the
ausanne Programme

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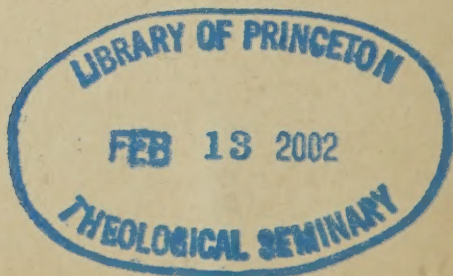
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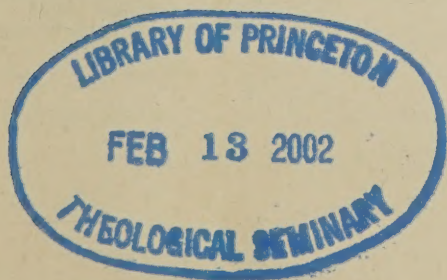
Presented by

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Earl A. Page

Data concerning the
Lausanne Programme



1927		JULY					1927	
Su	Mo	Tu	We	Th	Fr	Sa		
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3	4	5	6	7	8	9		
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1927		AUGUST					1927	
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1927		SEPTEMBER					1927	
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25	26	27	28	29	30			

Dates of the Conference. At its meeting at Berne, August 23-25, 1926, the Continuation Committee decided that the Conference should begin with a service on the evening of Tuesday, August 2, 1927, but that the first meeting should not take place until Wednesday morning. It was agreed that the Conference should end on August 21.

Continuation Committee Sessions. The Business Committee, New York, October 15, 1926, voted that the Continuation Committee be called to meet at Lausanne on Saturday, July 30, 1927, and Monday and Tuesday August 1 and 2, in order to perfect the arrangements for the Conference.

London, December 1926. The central Committee charged to select speakers to open the subjects for discussion at Lausanne will meet in London, presumably between December 14 and 18, 1926. It is hoped that Canon Bate, Hon. Secretary of the Subjects Committee, will be present together with the members of the Committee, namely Archbishop Söderblom, Archbishop Germanos, Dr. Garvie, and (in the stead of Bishop Brent) the Corresponding Secretary.

Procedure at Lausanne. The Continuation Committee at Berne in August 1926 referred the following provisions to the Business Committee for their guidance:

1. That the time available for conference at Lausanne be divided into four periods, the first two of four days each and the last two of three days each; and that two days should be left clear at the end for the completion of the Conference's work and the transaction of necessary business.

2. That during the first and third of these periods the main subjects of the Agenda should be brought before the whole Conference in the following order:

I. The Call to Unity.

II. The Church's Message to the World
— the Gospel.

III. The Nature of the Church.

IV. The Church's Common Confession
of Faith.

(Third Period)

V. The Church's Ministry.

VI. The Sacraments.

VII. The Unity of Christendom and
the Relation thereto of existing
Churches.

3. That at the morning sessions on these days there should be (a) two speeches by invited speakers, whose addresses should have been previously printed and circulated in the three languages of the Conference; and (b) other speeches by invited speakers who should have prepared themselves to follow what had already been said; care being taken, in inviting the speakers, that different types of Churches should be as adequately represented as possible; and that at the afternoon sessions of these days there should be free discussion of the topics presented in the morning.

4. That for the second and fourth periods the Conference should be divided into as many widely-representative sections as it should determine, for the further discussion of the subjects thus presented, each section being allowed the fullest possible liberty in arranging its own procedure, appointing, if it desires, a small committee to formulate its conclusions, and reporting on the fourth and third day respectively to the whole Conference.

5. That the members of the present Subjects Committee (with additions to their number) should not be assigned to any special section, but should be free to attend

wherever their presence might be thought desirable.

6. That Subject VIII (Arrangements for Continuing the Work of the Conference) should be taken by the Conference on one or other of the last two days.

7. That the morning sessions of the Conference and of the sections should be from 10 to 1; and that in order to allow time for due consideration of the morning's proceedings, the afternoon sessions should be held not earlier than 4, and be as far as possible limited to two and one-half hours.

It was agreed that proofs of the speeches of the two principal speakers of the day should be sent to the four speakers invited to follow, in sufficient time to allow them to prepare their material. It was agreed also that half an hour should be given to devotions at the opening of the morning sessions, that the principal speakers should be allowed a maximum of half an hour, and the subsequent speakers a maximum of fifteen minutes, and that in the afternoon the speakers should be limited to five or seven minutes.

Preamble for the Lausanne Programme. It was agreed at Berne that the following preamble be inserted:

We, the members of the World Conference on Faith and Order, whose names are hereinafter written, together with those of the Churches which have sent us here or to which we belong, are met in the name of God. We believe that the Holy Spirit is moving the hearts of Christian people far and wide to deplore our divisions and to desire the oneness of Christ's people. We accept with gratitude the call which has brought us together; we commend our work most humbly to the guidance of the Holy Spirit; and in reliance upon His leading we pass to the consideration of the subjects prepared for our Conference.

Status of the Propositions of the earlier Draft Agenda. The following is an extract from the Minutes of the Continuation Committee, August 25, 1926:

Voted: that in view of the serious misunderstandings which have arisen and which are likely to arise in the future, should the propositions brought out by the Subjects Committee be published as part of the official programme by the Continuation Committee, and in view of the vital importance of excluding even the implication that any effort was being made to determine in advance the conclusions to be reached by the World Conference on Faith and Order, it is the judgment of the Continuation Committee that the official programme of the Conference should contain only the statement of times and places of meeting, names of officers of the Conference, including Presiding Officers at separate sessions, the subjects to be discussed, and the names of the speakers, all other matters pertaining to the subjects under discussion to be printed at the end of the programme accompanied by such statements as will clearly indicate that the propositions presented are not to be considered as in any sense expressions of official judgments or final conclusions, but simply as suggestive of questions which must naturally arise in any thorough consideration of the general subject. And that all resolutions to the contrary should be rescinded.

It was agreed also that such of the old "Draft Agenda" as would appear at the end of the programme, together with any further material, should be termed "Draft of Propositions suggested for Discussion, prepared by the Subjects Committee and approved by the Continuation Committee."

It was agreed that the document be remitted to Canon Bate, Hon. Secretary of the Subjects Committee, with the criticisms sent in, to give it the form that seemed most effective.

Draft of propositions
suggested for discussion, prepared by
the Subjects Committee and approved
by the Continuation Committee.

Subject I. The Call to Unity.

(Suggested form of Resolution.)

That this Conference desires to call all Christian people to deeper penitence with regard to the disunion of the Churches, and to greater and more definite efforts towards the unity of Christendom.

Conscious that only the deepest motives are adequate to inspire such efforts and to make them effective, it urges all Christian people to remember

(a) the teaching of the New Testament, that the Church should reflect the unity of God;

(b) the impulse of the Holy Spirit within the Church and in their own hearts which is now moving them towards unity;

(c) the purpose of the Lord, that through His Church the non-Christian world should be converted, and all human society purified and inspired, a purpose which, especially in view of the strength and violence of the antagonistic forces of our day, can be fulfilled only by a united Church.

Subject II. The Church's Message to the World — the Gospel.

1. The message of the Church to all mankind is the Gospel, promised, prepared for, and foreshadowed in the Old Testament, perfected in the New through the coming of Jesus Christ, and proclaimed to the world through the preaching of His Apostles.
2. In the centre of the Gospel stands Jesus Christ Himself, Son of God and Son of man, who through His life, His death and His resurrection, has redeemed mankind and brought eternal life to light.
3. The Gospel conveys to men, through Jesus Christ and through His teaching, a revelation of God Himself as our Father, and of our duties and hopes as children of God and brothers in His family.
4. The Gospel offers to all mankind forgiveness of sins and eternal life in Jesus Christ our Lord; it is "the power of God to salvation," for our deliverance from evil, and for the transformation of all human life, individual and social, into the fullness of the glory of God.

Subject III. The Nature of the Church.

1. The Society of believers in Jesus Christ is described in the New Testament as the Church of the living God, the Body of Christ, the Temple of God.

2. That God is its builder, Jesus Christ its Head, the Holy Spirit its Life-giver, is the common belief of all Christians.

3. General assent would also be given to the following statement of the Church's purpose: the divine purpose of the Church is to be the agency by which Christ, through the Holy Spirit, reconciles men to God through faith, extends God's sovereignty over their wills, imparts to them His holiness and unites them in love and service.

4. Marked divergences emerge, however, as to the nature of the Church, according as the attention of Christians is focussed upon the visible Church or upon the idea of the Church invisible, and upon the Church of actual experience or upon the ideal community.

5. These divergences affect alike the theory of the Church and the practice of Christian societies. If the question is asked, who are the members of the Church, different answers will be given according as one or other of these conceptions predominates.

6. Can these differences be reconciled? Or, if not, is it possible to find a working basis of agreement which would enable those whom they now divide to share a common life in a reunited Church?

7. The common life of the visible Church must necessarily express itself in outward form. Would it be agreed that, however various in other respects the modes of that expression may be, the following are fundamental and constant elements of the Church's order?

(a) Admission to this visible fellowship is granted through the Sacrament of Baptism.

(b) The life of its members is sustained through the Sacrament of Christ's Body and Blood, in which they are continually filled anew with the Life of their Lord, and offer to Him their common devotion;

(c) Its members are enlightened by the Spirit, instructing the heart of each, edifying the whole body through the Word of Scripture and the Word preached, and binding it together by the inheritance of known truth;

(d) While each member possesses gifts of the Spirit appropriate to his vocation, the public Ministry of Word and Sacraments is entrusted to those who are definitely designated for this function.

Subject IV. The Church's Common Confession of Faith.

1. Is it requisite to Christian Unity that there should be general agreement in an explicit declaration of the Christian Faith?
2. Is it admitted that among the historic statements of that Faith the creeds commonly called the Apostles' and the Nicene Creed have such weight that with regard to these forms, at least, it is desirable that the Churches should attempt to reach an agreement?
3. Could a united Church agree
 - (a) To accept the Faith of Christ as taught in Holy Scripture, and handed down in the Apostles' and the Nicene Creeds?
 - (b) To leave the occasions for the use of these creeds to the decisions of local Churches?
 - (c) To recognise, while firmly adhering to the substance of these Creeds, that the Holy Spirit, leading the Church into all truth, may enable the Church to express the truths of revelation in other forms according to the needs of future times?

Subject V. The Church's Ministry.

1. One main element in existing divisions arises from the fact that many of the separated Churches find it impossible to recognise the Ministry of other Churches.
2. Existing forms of Christian Ministry differ both (a) in respect of the functions assigned to the holders of ministerial office in its various grades, and (b) in respect of the mode in which the ministerial commission is conferred. In view of these differences, is it possible to find a way towards a universally recognised Ministry?
3. The most definite cleavage is between those Churches which retain and those which have dispensed with the Episcopate, i. e., with the principle that the Bishop is the normal head of the local community or group of Churches and the normal minister of ordination. Does the Conference agree that the healing of this cleavage is an urgent necessity?
4. It has been suggested, as a result of one series of movements towards Reunion, that owing to its historic position in the Churches of Christendom, the Episcopate in its constitutional form should have a place in the reunited Church, side by side with which the Councils of the Presbyters and the Congregations of the Faithful should have their

constitutional places. Does the Conference regard this proposition as a hopeful solution of the problem with which it deals?

5. If the necessity for a universally recognised Ministry is admitted, are there any other proposals in this direction which ought now to be considered?

Subject VI. The Sacraments.

Would the following propositions be so generally accepted as to form a basis for further discussions?

1. The part of God and man in the Sacraments. In each sacrament there is an act of God ministered by His Church, and there should also be a response of man. The grace of God is offered to the man through the Sacrament, even if he makes no response, but the benefit of that grace depends on his will and power to use it and on his faith in doing so.

2. The intentions requisite for the due ministration of the Sacraments. The only necessary intentions in the Church, the minister or the recipients, are to do what Christ commanded to be done and to receive what God wills to give through each Sacrament.

3. The Sacraments of Baptism and the Lord's Supper. The administration of the Sacraments of Baptism and the Lord's Supper as instituted by our Lord is of perpetual obligation on the Church.

NOTE. Although important problems arise in connection with other rites to which the name of Sacrament is widely (but not universally) applied, it is not proposed that the attention of the Conference of 1927 shall be invited to discuss those problems.

Subject VII. The Unity of Christendom and the Relation thereto of Existing Churches.

1. The unity of a body, as St. Paul teaches, implies not uniformity but diversity; and therefore the Church, which is Christ's Body, should safeguard diversity within its unity.

2. As the Church carries the Gospel to all lands in all times, and thus deserves more and more its ancient appellation, Catholic, it has the more need to provide for diversity, while remaining true to that Gospel which it has received from Jesus Christ through His Apostles.

3. The unity of the Church finds a natural expression in local unity of administration and organisation; should the endeavour be made to restore in our days the conditions of the days of the Apostles when each local Church formed a part of the one Church, and it was manifest to all men that in one place there was only one Church?

4. Although certain groups of Christians, feeling a strong concern for special aspects of Christian truth or practice, have under the stress of historical circumstances deemed it necessary to organise themselves as Churches, and have rendered great service to the Universal Church, will it in the future be possible

for such groups to remain within the unity of the one Church, making their special gifts available to the profit of the whole body?

5. The questions which concern the necessity of a central authority for the whole of Christendom, are of the utmost importance; but the Conference, while recognising their importance, thinks it inadvisable to include the consideration of them in its programme for these sessions.

Special Standing Orders. The Continuation Committee at Stockholm, August 18, 1925, adopted the following Special Standing Orders as to procedure in the Conference of 1927. Certain of these provisions are now set in brackets, in consequence of action taken at Berne, as related on p. 8.

1. Method of Discussion.

- (a) The discussion of each subject shall at the first stage relate immediately to the proposition which is printed in the Agenda.
- (b) When in the opinion of the Chairman the proposition has been sufficiently discussed, it shall be open to the Conference to discuss the subject more generally and without strict reference to the proposition.
- (c) When the discussion of a subject is closed, the subject may be referred by the Conference to a drafting committee with instructions to draw up a statement to represent the mind of the Conference.
- (d) When such a statement has been prepared, it shall be brought before the Conference. If alterations in the statement are proposed, the Conference may refer them to the drafting committee for consideration and report.

(e) No statement shall be declared to be adopted unless it be accepted either unani-
mously or *nemine contradicente*. In case a
statement does not gain this measure of ac-
ceptance, the Conference shall determine
what further steps if any shall be taken on
that subject.

2. Subjects not on the Agenda.

Subjects not on the Agenda may be placed
there at any stage at the written request of
not fewer than three members with the consent
of the Arrangements Committee and with the
consent of a two-thirds majority of the
Conference.

General Standing Orders. It remains to
draft these.

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